dubium, cum per Ypsilon scribantur απο του κορυλου, και της λυμφης.* That is to say: 'the two letters Y and Z are used only in Greek words, although they are often found changed into other letters; as when V is used for Y, and SS joined, or S & D, for Z, as in these words: *Fuga, Murra,* for Φυγη & Μυρρα; *Sagunthus* and *Massa* for Ζακυνθος and Μαζα; *Odor* also is said for απο του οζειν; in like manner they said *Sethus* for Ζηθος, and *Medentius* for *Mezentius.* Therefore *Corylus* and *Lympha,* being taken from the Greek, must without doubt be written with *y,* since in Greek they are απο του κορυλου, και της λυμφης, in which there is *Ypsilon.*'

*Priscian, I, VIII, 49.

IN the beginning, when the Latins received and put in use the said Ypsilon, some wrote it & others did not, & those who did not choose to write it, put in its place a V, vowel [U], as in the words *Cymex, Cumex; Cypressus, Cupressus; Inclytus, Inclutus,* as we can see in the works of the ancient poet Lucretius, from whom we shall take only this one example, which is at the beginning of the third book:—

> Tu pater es rerum inuentor, tu patria nobis
> Suppeditas præcepta, tuis quæ ex INCLVTE chartis
> Floriferis vt apes in saltibus omnia libant.†

† III.9. *The true text has 'tuisque' for 'tuis quæ,' & 'limant' for 'libant.'*[58]

IN this wise many Latin words derived from the Greek have changed Ypsilon into V, as may be seen in these words of frequent occurrence: Ρωμυλος, *Rhomulus;* Πυξος, *Buxus;* Πορφυρεος, *Purpureus;* Συς, *Sus;* Μυς, *Mus;* Γονυ, *Genu,* and a thousand other like words; but in the greater number it is left untouched.

I Must not forget to say here that Ypsilon was invented long ago by the noble philosopher, born in the island of Samos, Pythagoras, in which letter he represented the age of adolescence, when youth is drawn toward pleasure or toward virtue; the allegory being that Hercules, that is to say, man inclined toward virtue, when he was at the said age of adolescence, walking one day through the fields alone, & lost in thought, came to a broad road which forked and divided into two roads, one of which was very broad and the other very narrow; and on the broad road was a dame named Pleasure, who held out her hand to him to bid him come; & on the narrow road was another named Virtue, who likewise wished to make him enter upon her road. Of which allegory Cicero, in the first book of his *De Officiis,* wherein he treats of Temperance, has left us an

account in writing when he says, citing Xenophon: *Namque Herculem Prodicus dicit, ut est apud Xenophontem, cum primum pubesceret, quod tempus a natura ad deligendum quam quisque viam viuendi sit ingressurus, datum est exijsse in solitudinem, atque ibi sedentem diu secum multumque dubitasse, cum duas cerneret vias, vnam Voluptatis, alteram Virtutis, vtram ingredi melius esset.** That is to say: 'The ancient Greek Prodicus, as it is written in the works of an author, also a Greek, named Xenophon, once said that Hercules, at the age of puberty, was walking one day alone through the fields, when he came, thinking deeply, to a road that divided into two roads—one of Pleasure, the other of Virtue; and there he hesitated long as to which road would be the better to take.' The ancient philosophers and poets opined that he chose the road of Virtue, which was the narrower, when they sang in his praise & described so many feats of strength that he performed, and so many obstacles that he persevered to overcome, to conquer the monsters he encountered in the said road of Virtue.

*De Officiis I, 32.59

IN regard to this Pythagorean letter, divided, as has been said, into two roads, the one of Pleasure & the other of Virtue, the noble Mantuan poet, Virgil, has left us a fine description thereof, when he says, in his lesser works:

> Littera Pytagoræ discrimine secta bicorni,
> Humanæ vitæ speciem præferre videtur.
> Nam via virtutis dextrum petit ardua callem,
> Difficilemque aditum primum spectantibus offert,
> Sed requiem præbet fessis in vertice summo.
> Molle ostentat iter via lata, sed ultima meta
> Præcipitat captos, voluitque per ardua saxa.
> Quisquis enim duros casus virtutis amore
> Vicerit, ille sibi laudemque decusque parabit,
> At qui desidiam luxumque sequetur inertem
> Dum fugit oppositos incauta mente labores,
> Turpis inopsque simul miserabile transiget ævum.[60]

THAT is to say: 'The letter of Pythagoras, which is divided into two horns, shows us in its shape the course of our mortal life; inasmuch as the noble path of Virtue stretches away on the right side, in such wise that at the beginning it is narrow and very difficult, but at the end, and above, it widens and affords space for repose. The other road, which is